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Current Literature.

[Books marked with an asterisk (*) will be reviewed in subsequent issues.]

OLD TESTAMENT.

BOOKS.

- *DRIVER, S. R. The Book of Daniel. *Cambridge Bible for Schools and Colleges*. New York: The Macmillan Co., 1900. Pp. cvi + 215. \$0.75.
- *SWETE, H. B. An Introduction to the Old Testament in Greek. With an Appendix containing the Letter of Aristeas, edited by H. St. J. Thackeray, M.A. Cambridge: The University Press, 1900. Pp. xi + 592. \$2.50.
- MENDELSSOHN, L. *Aristeae ad Philocratem epistula cum ceteris de Origine Versionis LXX Interpretum Testimoniis. Schedis usus edidit Paulus Wendland*. Leipzig: Teubner, 1900. Pp. 22 + 229.
- An exceedingly useful little handbook for all students of the Septuagint.

ARTICLES.

- GUNKEL, H. The Two Accounts of Hagar (Gen. 16, 21:8-21): Specimen of a Historico-Theological Interpretation of Genesis. *Monist*, April, 1900, pp. 321-42.

In this article Professor Gunkel furnishes a specimen of what, in his estimation, a historico-theological commentary on Genesis should be. He takes up each of the two accounts of Hagar in Genesis, considering it verse by verse, and brings to the discussion no small amount of ingenuity and learning. He holds that, according to Genesis, chap. 16, Hagar really saw Yahweh, and that the new name *Elroi* which she gave to him is that of the pre-Israelitish god of the fountain where the event occurred. Thus we have another instance of the absorption of local deities in the idea of Yahweh. The original meaning of this legend, however, is something more than this. The name of Hagar is no invention, but is that of the primitive tribe from which the tribe of Ishmael developed. Further, since Hagar is Egyptian, we have the preservation of the historical fact that the tribe of Ishmael was of mixed Bedouin and Egyptian stock. The story of Hagar in Gen. 21:8-21 is a later variation of the other account, from the hand of the Elohist. In the older story Hagar is painted as the genuine ancestress of the Bedouin, while in the later story the tribal element has faded, and Hagar is the purely human figure of the outcast mother. The change from the older and severer form of the story to the later is due to the development of a more merciful civilization among the Israelites. Thus in the legends of Genesis there is preserved a history of elevation by the national spirit of Israel. The author believes that if all the stories of Genesis were investigated in the same way it would be possible to draw pictures of ancient Israel that should be true to life as a history of its religious and ethical life in the earliest times.

HILPRECHT, H. V. With Pick and Spade in Bible Lands. *Sunday-School Times*, December 1, 1900.

This article contains notes of recent explorations, though most space is naturally given to those at Nippur.

HILPRECHT, H. V. The University of Pennsylvania's Expedition in Babylonia. *Independent*, November 15, 1900.

The campaign of 1898-9 was free from all trouble with the Arabs. The full report is postponed, but Professor Hilprecht declares that his most sanguine expectations have been realized. The extent of the city of Nippur in 4000-5000 B. C. has been discovered. Also nearly 90,000 volumes have been taken from the temple library of the ancient city. Other important discoveries have been made which will enable the historian better to understand the ancient civilization and religion which existed in Nippur.

Apropos of this article, in the *Sunday School Times* of December 8, 1900, Professor Hilprecht says:

"1. The article, though it appeared over my name, *was not written by me* for the *Independent*, but is the result of an interview for which I had been asked by a reporter of the *Independent* immediately after my return to this country, in connection with similar requests from other reporters. At the urgent request of this reporter that he might 'be enabled to assure the editor of the correctness of the views expressed, and of the fact that he really had this interview,' I guaranteed the accuracy of the contents of my statements, declining, however, to have any responsibility for the wording of his notes.

"2. I am, therefore, not responsible for the great mistake contained in the article. The number of tablets taken from the temple library is *not ninety thousand, but nineteen thousand*. In another previous interview for a different paper the same reporter understood me correctly, as his printed report shows."

Professor Hilprecht goes on farther to deny editorial statements in the same number of the *Independent*.

MCWILLIAM, T. The Book of Jonah. *Expository Times*, November, 1900, p. 77.

The book of Jonah is an allegory with a basis of fact, and may even be an expansion of historical items for doctrinal purposes. Otherwise it has all the vagueness of a story told for moral and spiritual ends. The prophet Jonah is not the author, but the subject, of the book. The author lived just after or near the close of the exile. The purpose of the book is to make the Jew appreciate the teaching of the national exile, and realize that the heathen are not so contemptible as he had supposed. The heathen are like the cruel sea and the dragon of the deep, both swallowing and then disgorging Israel at the command of God. The gourd is intended to indicate a kindred teaching, that God's kindness was not all for the Jews.

SMITH, DAVID. The Songs of the Ascents. I. Their Historical Setting. *Expository Times*, November, 1900, p. 86.

SMYSER, W. E. A Literary Study of the Book of Job. *Methodist Review*, November-December, 1900, pp. 849-68.

STEWART, R. L. Bethlehem of Judah. *Bible Student*, December, 1900, pp. 335-42.

WINTERBOTHAM, RAYNER. The Terrors of the Sun and the Moon. *Expositor*, November, 1900, pp. 355-86.

The sun and moon represented widely separated sets of hostile influences. Those from the sun were real, but those the Jews regarded as proceeding from the moon were only imaginary. Faith in God, therefore, should free men from the terrors of reality and superstition alike. "Did not Christ die for fools even more (if possible) than for wise people?"

NEW TESTAMENT.

BOOKS.

*STEVENS, GEORGE B. The Messages of the Apostles. The Apostolic Discourses in the Book of Acts and the General and Pastoral Epistles of the New Testament Arranged in Chronological Order, Analyzed and Freely Rendered in Paraphrase. New York: Charles Scribner's Sons 1900. Pp. viii + 258. \$1.

TITUS, A. A. Die neutestamentliche Lehre von der Seligkeit und ihre Bedeutung für die Gegenwart. I. Abteilung: Jesu Lehre vom Reiche Gottes. Pp. 199. M. 3.60. II. Abteilung: Der Paulinismus unter dem Gesichtspunkt der Seligkeit. Pp. 289. M. 6.40. III. Abteilung: Die Johanneische Anschauung unter dem Gesichtspunkt der Seligkeit. Pp. 143. M. 3.20. IV. Abteilung: Die vulgäre Anschauung von der Seligkeit im Urchristentum. Pp. 250. M. 5.80.

ARTICLES.

ENDEMANN, K. Zur Frage über die Brüder des Herrn. *Neue kirchliche Zeitschrift*, November, 1900.

A strong presentation of the grounds for believing that Jesus was Mary's only child.

FINDLAY, GEORGE G. Maran Atha. An Address on the Second Coming of Our Lord. *Expository Times*, December, 1900, pp. 103-7.

Two reflections are brought home to us by this watchword: (1) the certainty and the actuality of the event; (2) the complete uncertainty of its date.

HAWKINS, JOHN C. Some Internal Evidence for the Use of the Logia in the First and Third Gospels. *Expository Times*, November, 1900, p. 12.

HERSMAN, C. C. The Parable of the Unjust Steward. *Bible Student*, December, 1900, pp. 328-34.

KILMAN, JOHN. The Salt of the Earth. *Expository Times*, December, 1900, pp. 111-15.

The "salt" is something in Christianity which renders true Christians different from all other people. This element is either mystically spiritual—the new birth, the work of the Spirit, the touch of God—or ethical.

LEWIS, AGNES S. What Have We Gained in the Sinaitic Palimpsest? *Expository Times*, November, 1900, p. 49; December, pp. 115-19.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians : The Corinthian Philosophy, Animal Sacrifices, Officials in the Corinthian Church. *Expositor*, November, 1900, pp. 368-81.

RIGGS, J. F. The Publicans in Jewish Literature and the New Testament. *Bible Student*, December, 1900, pp. 323-8.

"The publican walked the streets of Jewish towns at once the representative of pagan superstition, which was abominable ; of military conquest, which was cruel ; and of arithmetic, which was ridiculous." Such is the summary of the conclusions of this interesting, but not always discriminating, paper.

WALKER, W. L. The Gospel of the Kingdom of God. *Expository Times*, November, 1900, pp. 85, 86.

This paper discusses the question as to whether the content of the gospel of the kingdom as preached by Paul was that preached by Jesus. The author holds that there can be scarcely a doubt that in his own view Jesus died to bring the kingdom in, that it was sin that kept it out, and that he gave himself a sacrifice to take away sin that the kingdom of God might come in. This Paul preached, too. In fact, the author holds that the kingdom was the dominating conception with Paul. By the term he meant the reign of God in men's hearts. As human hearts become God's by the perfection of the salvation made possible through the death of Christ, so does the kingdom extend itself in the world.

In our opinion the definition of the kingdom here is that of neither Jesus nor Paul.

RELATED SUBJECTS.

BOOKS.

BRADFORD, AMORY H. The Return to Christ. New York : Dodd, Mead & Co., 1900. Pp. 155. \$0.75.

This delightful book consists of four chapters, and considers the return to Christ in theology, in ethical and spiritual ideals, in social ideals, and in ideals of the kingdom of God and methods by which it is to be advanced. One does not need to say that the book is written with great earnestness and in complete sympathy with that new theological spirit which is doing so much to simplify Christian theology and energize Christian life with the thought of Jesus himself.

*CLARKE, W. N. A Study of Christian Missions. New York : Charles Scribner's Sons, 1900. Pp. 268. \$1.25.

GOODSPEED, CALVIN. Messiah's Second Advent : A Study in Eschatology. Toronto : William Briggs, 1900. Pp. 288. \$1.

A painstaking study and refutation of pre-millenarianism — a theory derived from a false conception of the Bible, a mishandling of history, a perversion of the teaching of Jesus, and an absence of common-sense, not to say a sense of humor. This book, however, in refuting error, does not itself escape all of these characteristics, and it will, we fear, give little help to the man who wishes to arrive at a correct biblical eschatology by a correct method. And what real importance has either pre-millenarianism or post-millenarianism ? The longer the Christian church concerns itself with scholastic vagaries, the longer will be delayed that transformation of humanity to which all intelligent men should devote heart and mind.

HUBBELL, GEORGE ALLEN. *The Child and the Bible. A Syllabus of Twenty-five Lessons in Education. For Bible Teachers, Sunday-School Teachers, and Parents.* New York: Bedford Branch, Brooklyn Y. M. C. A. Pp. 76.

This syllabus of lectures has been prepared for persons who have never received special training in psychology and pedagogy, but who are engaged in teaching Sunday-school classes. It consists of twenty-five chapters of two to three pages, each followed by half a dozen questions. It is written in such a style as may be understood by those who have had no special training in psychology, and is followed by a brief bibliography of the most important references to literature. Altogether it is a pamphlet which should be in the hands of every Sunday-school teacher who wishes to teach at all in harmony with modern pedagogical methods.

*LILLIE, ARTHUR. *Buddha and Buddhism. The World's Epoch-Makers.* New York: Charles Scribner's Sons, 1900. Pp. 223. \$1.25.

*BARNES, SEMUEL CALL. *Two Thousand Years of Missions before Carey.* Chicago: The Christian Culture Press, 1900. Pp. xvii + 404. \$1.50.

*PEABODY, FRANCIS G. *Jesus Christ and the Social Question.* New York: The Macmillan Co., 1900. Pp. vii + 635. \$1.50.

ARTICLES.

LOWRIE, WALTER. *The Good Shepherd in Early Christian Art. Bible Student*, December, 1900, pp. 308-15.